

as for the frightful, blasphemous fancies, which some, even pious persons, are tormented with; they, I say of all other irregular thoughts, have the least danger of sin in them, though they be not so solemnly and formally disputed with and contested against. Because, indeed they are so terrible in their own nature, that those

wife, and that hath any sense of God or goodness, can be supposed to consent to them. They are, indeed, great infidelities, but by no means any sin, farther than we approve of them; and to approve of them, for any tolerable good man is impossible.—*Bishop John Sharp.*

Biography.

For the Boston Recorder.

ELIZA S. CARPENTER.

MR. WILLIS.—I deem it a privilege to say a few words, respecting the excellent character, and peaceful death, of Mrs. Eliza S. Carpenter, the wife of Dr. Carpenter of this

who died on the 16th inst., aged 35 years, in peace, Mrs. Carpenter seemed destined by the King of Zion, to exhibit an unusually sweet and impressive example of piety in the circle in which she lived. Her conversion to Christ being the result of the Holy Spirit's influence, and as a basis, from which the Christian graces arose in beautiful order and simplicity. She was eminently a discriminating Christian. God endowed her with a spiritual acumen, so refined that the spurious religions and professors, stood in her presence with but a little chance of passing undetected or undisturbed. She delineated the genuine graces, and marked the boundaries in practical life, between holiness and sin, between the kingdom of God and that

of this world, with uncommon ease and accuracy. And yet so just and so tender was she, in the use of this discriminating talent, that no one should be hurt by censorious or harsh, for all she knew, that the law of kindness was upon her tongue, in an eminent degree.

She exhibited a strong confidence in God, in his perfections, in his government, and often dwelt in impassioned strains, on the boundless richness of his promises. A few days previously to her decease, she said she had communicated to the hands of a God of unchanging love; and had a steadfast belief that he would convert them all, and that they would meet their mother in glory. When quivering beneath the power of disease, she

was asked if her reliance on the Saviour continued unshaken? She seemed moved with astonishment at the enquiry — she seemed amazed, that a doubt could be cherished, that the rock on which she could rely would slide from beneath her, at a period such as this emergency. When her flesh was fast forsaking her earthly frame, she repeatedly held forth her decayed arm, and said with exquisite composure, "this will do for worms; this is but their just due. Still in my flesh, shall I see God."

Her piety was of an uncompromising character, decisive, sanguine, and of course effective. Still, she did not shrink from the severity of persecution. The enemy of her soul was not exasperated by the pretence and shadow of

religion; but rather awed and silenced by the reality of its power. God made her enemies to be at peace with her. She moved through the stormy seas of life, like some well-modulated and beautiful bark, exciting few of the storms of opposition. She met not half the *outrages* of the ordinary disciples encounter. The charm of a native modesty, however, essentially contributed so peacefully to a career. Though always content to be content on a point of doctrine, or truth, or duty—though she was for God and reform—still never obtrusive, indiscreet, or declamatory—she possessed the power to ally opposition to a charm. So marked a characteristic was the trait in question, that we may

In Christian acquisition of the mark, the heart was totally disassociated with the common standard. The doctrine of grovelling attainments, so prevalent, was one with which she had no patience. It was smoke to her eyes, it was the chill of death to her spirits. Aim high, and actually reach the mark, was the whole scope of her philosophy. Without exulting in the idea that she had won, she believed in the *attainableness* of Christ's perfection. She thought that under the government of God, *duty* and ability were commensurate.

rate; and that it was charging the HOLY ONE, with the attributes of tyranny to imagine that he demanded an elevation in holiness which was utterly unattainable. So practical did she make the teaching of this story, that she was to some degree relieved of the weight which grinds the necks of thousands in the churches of Christ. Hence she was not always bemoaning internal and external corruptions, and spiritual conflicts in every case attended with defeat. She as frequently spoke of the great ascent, of the triumphs of holiness and Jesus as of a conqueror. She was not always creeping, she sometimes soared high, as on the eagle's wing; escaping the spell bound region of the multitude, she

breathed the sweet air of liberty, with Romaine, Penn, Whitefield, Wesley and Paul; and in daily pilgrimage gave the true exposition of that golden passage: *Ye are come unto Mount Zion, and unto the city of the living God, heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first-born, which are written in heaven.*²³

A spirit thus energized, was of course not afraid of reform. She was not afraid that the sanctified church, would become too virtuous, if reformers exacted more holiness in their career, and should threaten to turn a world lying in sin, upside down. She had experience of soul enough to be truly Catholic, to

overlook the little indiscretions, which mark the movement of bold and benevolent men; and to think with one of old, that a living dog is worth a dead lion, when the lion is the church of God. Her tender spirit sighed and yearned over this guilty nation, and the emotions were so deep and genuine, that she cheerfully bid God speed, to any instrument whosoever he had appointed, to arouse us from the slumbers of guilt. She habitually felt, as Cato did, when he said, DO SOMETHING OR DIE!

I have said that the Christian graces were harmoniously developed in the character of Mrs. Carpenter. I may add, this was the principal charm in her piety. She regarded Chris-

tion duties, as constituting a perfect circle, and she did not designedly suffer one to lie in neglect, while she expended a disproportionate zeal on another. Awake, and tender, awake to the interests of down-trodden heathen in our southern States, praying, pleading for their *instantaneous liberation*.—Still her bosom glowed with compassion for innumerable heathen in distant lands, and her eye kindled with peculiar fire, in view of the triumphs of *Immortality*.—And in view of the triumphs of *Immortality*, she was the happiest composition. It was not all zeal, not all prudence, not all knowledge, not

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all sentiment, not all charity—but it was a concentration of honest, wholesome things, whatever they were, and whatever things are of good report. She exhibited the rare example of a well proportioned Christian. She resembled a beautiful edifice, (I have seen more stately, more imposing) an edifice of such fine order and symmetrical proportions, that the eye of no common architect could suggest a change for the better. Matthew Henry would say, that she was a church of graces. St. Peter would say, that she added to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.

Perhaps some will ask, excellent mother may ask, how did Mrs. Carpenter figure in the domestic relations of life? How did she bear those little, nameless household relations, which the writers of obituaries are prone to overlook? It is enough to say, that as a daughter she was ever dutiful and lovely to a proverb—as a wife, capable and faithful, in the most rigid and unflinching sense—and as a mother, an admirable specimen for our maternal associations to study, and from which to increase their practical wisdom and love.

Her death was just like her life. It was a confirmation of the general, the obvious, the undeniable, the exceedingly solemn truth—a truth which was her pastor's theme of discourse at the funeral, namely, *that men die, extraordinary excepted, just as they live.* Her peace was like a river, constantly flowing during her life; and it was the same during a most lingering sickness, and amidst the pangs of death. We weep and rejoice as we gather our little ones in our arms at the shades of evening, and they tell us, that when they die, they wish to go where Mrs. Carpenter has gone. May Jesus enrich Zion with such daughters, and gladden our hearts and our world with a better day.

G. T. Warren, Sept. 27.

Intelligence.

LETTER FROM GREECE.

Rev. Dr. King's Church, &c. in Athens.
The Rev. Dr. King, in a letter to a friend in this city, dated Athens, July 10, 1839, gives the following interesting information.

I have the pleasure now to inform you, that last Sunday, for the first time, I had divine service in my new school house and chapel, and that I had upwards of seventy hearers, all Greeks, except the Rev. Mr. Benjamin, and two members of my own family. The large upper room, in which I had my service, though very plain and simple, is considered very beautiful. Into the court of the house I have opened a large gate, which I call the "beautiful gate," and over which I had placed, the 4th of July, the marble which I had placed just seven years previous over the gate of the place where I then intended to build my school house, and on which is inscribed in Greek, PHILANTRONIA. (Brotherly love.)

It so happened in 1832 that the marble was put up over the gate, the 4th of July, and it so happened now, that the gate of the court of this building, was finished on the 4th of July, the same day, and I believe the same hour of the day—and just seven years from the time of its having been put up over the other gate. So that I may say it has been as long in building as Solomon's Temple was, and you know I said to you, in a letter some months since, that it would be about so long, though I did not think that it would then take so long to finish it as it has.

I did not employ many workmen at the same time, because they could not work to advantage, and I wished to expend the fund in as economical a manner as possible. I do not know precisely how much I have spent in finishing the building, but I know that I have spent considerably more than the one thousand dollars which you sent me—probably one hundred and fifty more. It is a great joy to me to have such a place for public worship and in all probability, many more will attend than would have attended in my own private house.

During the last six months, I have sold and distributed gratis, upwards of twenty-seven thousand copies of the Scriptures, school books and religious tracts; more, I believe, than I have ever before distributed in the same space of time. Since I came to Greece, *Bazaar's Saints' Rest* is now printing in Modern Greek, and will, I trust, be finished this month. It is about two thirds printed. A wide door is opened here for printing the tracts and books of the American Tract Society, and I hope you will give us large means.

There are now several of your authorized books and tracts which ought to be reprinted in Modern Greek, but which we cannot think of doing unless you give us aid. I might mention the Mother at Home, Rewards of Drunkenness, Scripture Histories, Little Ann, Ten Commandments, &c., of which we need to print at least five thousand copies of each. Books, you see, are called for. Twenty-seven thousand copies in six months is no small matter, and the depot must be replenished, or it will soon be empty. We have a very good mill, and a plenty of grain, but the wheat will not turn without water; and I am waiting for you to hoist the gate and give us a good stream, so that many hungry, starving souls may be fed with the bread of life.

With best regards to Mrs. H. I remain, as ever,
Yours truly,
JONAS KING.

RELIGIOUS INSTRUCTION OF SLAVES IN THE SOUTH.

We find in the African Repository, a letter from Mr. Garley, Corresponding Secretary of the American Colonization Society, dated Vicksburg, Miss., July 6, from which we make the following extract:—

"It is delightful to observe an increasing concern for the religious instruction of the slave population, among all sects of Christians throughout this southwestern country. No field of better promise is opening for the efforts of true and judicious Christian ministers, than among this population in the south. The planters (with some exceptions) are disposed to encourage their servants to meet on the Sabbath, on their respective plantations, and receive instruction on religious subjects, from preachers whom they give us aid. I might mention the Mother at Home, Rewards of Drunkenness, Scripture Histories, Little Ann, Ten Commandments, &c., of which we need to print at least five thousand copies of each. Books, you see, are called for. Twenty-seven thousand copies in six months is no small matter, and the depot must be replenished, or it will soon be empty. We have a very good mill, and a plenty of grain, but the wheat will not turn without water; and I am waiting for you to hoist the gate and give us a good stream, so that many hungry, starving souls may be fed with the bread of life.

The Methodist colored congregation in New Orleans is large, and comprises three or four hundred members of the ancient, who are not surpassed (as I was told by their preacher, a very intelligent white minister) for their exemplary lives and Christian spirit, by any church in that city. Nearly all are slaves, but they have been able to subscribe about \$2,000 for the erection of a church—that in which they now worship is small and inconvenient.

The Rev. Mr. Marshall, of the Methodist church, preaches every Sunday afternoon to a large congregation of the colored people in Vicksburg, who have made a subscription of \$1,000 towards the construction of a church.

A portion of the colored population of Natchez, find seats in the Presbyterian and Methodist churches, and in the construction of the Episcopal church, (now well nigh completed,) ample accommodations are made for their benefit."

[N. Y. Obs.]

MISSIONARIES TO OREGON.

A large company of Missionaries, under the charge of the Methodist Missionary Society, are to leave New York on Monday or Tuesday, in the ship *Lausanne*, Capt. Spaulding, for Oregon Territory, via Valparaiso. A farewell meeting, in reference to their departure, was held last evening at the Methodist Church in Green street. The following is a list of the missionaries composing the expedition. It is supposed to be the largest of the kind, that ever left our shores:—

Rev. Jason Lee and wife, of N. England Conference.
Rev. J. H. Frost, wife and one child, N. York do.
Rev. Gustavus Hines, wife & 1 child, Genesee do.
Rev. Alvan F. Waller, wife & 2 children, do do.
Rev. Wm. H. Kone and wife, North Carolina do.
Rev. J. P. Richmond, M. D., wife and four children, Illinois Conference.

Mr. Ira L. Babcock, Physician, wife and one child, New York.

Mr. George Abernethy, Missionary Steward, wife and two children, New York.

Mr. William W. Raymond, Farmer, and wife, Balston Spa.

Mr. Henry B. Brewer, Farmer, and wife.

Mr. Lewis H. Hudson, Cabinet Maker, wife and three children.

Mr. Josiah L. Parrish, Blacksmith, wife and three children.

Mr. Hamilton Campbell, Carpenter, wife and child.

Miss Maria T. Ware, Teacher, Springfield.

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was more exciting than could be imagined by those who have never lived near, and loved the sea,—the deep blue sea." This sea too, like larger and deeper ones, has its prey, which it yearns to devour. Only a week before my arrival, a schooner had been lost from this port, and all on board had perished.

The trade of Oswego is very considerable. Ten vessels arrived here yesterday, with 35,000 bushels of wheat. The noble old fort on the northeastern side of the harbor is now rebuilding, as are also the piers at the mouth of the river; and take it altogether, Oswego is a thriving place. Some of the private dwellings are beautiful, and a new Stone Hotel, not yet occupied, is one of the most splendid buildings both in structure and location, I have ever seen.

But while I have given you many of the details of nature, and of the works of art too, from my observations in this section of the Empire State, I have said little about its morals or its religion. The truth is, I have had, in the single week between the Hudson and Lake Ontario, but very limited means of judging on these points. I have seen less immorality than I expected, excepting the Sabbath travelling, which it would be hardly fair to charge to the account of the inhabitants, and the intemperance and profaneness of the boatmen on the canal—the freight boat I mean—which it would be no less unjust to consider an index of public morals. The friends of temperance are preparing to make a mighty effort to get the Massachusetts license law, or a better one, passed by the next Legislature. As to religion, the cities and villages are as well supplied with churches as places of the same size in New England.

In Utica there are from 15,000 to 17,000 people. These include three Welsh churches, where services in that language are regularly attended by considerable numbers. These last, by the way, were matters of surprise to me, as I had never known that a large number of Welsh people reside in and around Utica. Many of them were domestics, some, farmers, and all, with hardly an exception, sober and industrious people. A general meeting occurred during my stay in Utica, one of the evening sessions of which I attended. There was one sermon in English, for the benefit of strangers, who, like myself had gone in from curiosity; and an excellent sermon it was, and delivered with hardly any peculiarity of diction or of pronunciation which would have marked the speaker as a foreigner. Then followed a Welsh hymn, in which a large choir led, and the whole congregation joined with great earnestness. The sermon in Welsh, which came next, was well delivered, and commanded very strict attention. I have never heard a language so dissimilar in sound to any with which I am acquainted. It struck me as being singularly inarticulate.

But to return; the churches which I visited are in general, prosperous and united. The controversies in the Presbyterian church, though they have agitated, have not divided them. They have suffered somewhat from the sect of Unitarians, so called; a body of men to which the wild and disorganizing spirits have joined themselves, under the leading of one Myrick and others, renouncing all creeds, and carrying in the most extravagant "new measures," in perfect fellowship with Universalists, and any others who choose to join them. Several churches have been rent by them, but the rending was as when the unclean spirit came out of the man;—they were all the better for it. Unfortunately for the already doubtful credit of Congregationalism, they choose to call themselves by that name; or at least, in some way become identified with it in the minds of many.

But I can say no more. Of many of the pastors and private Christians of the churches in Central and Western New York, a pleasant recollection will be cherished by

A TRAVELLING PASTOR.

FOREIGN MISSIONS.
[Notices from the Missionary Herald for October, 1839.]
SYRIA AND THE HOLY LAND.
The journal of Mr. Thompson, occupying 14 pages of the Herald, is full of interest, and admits of no satisfactory abridgement within the narrow limits to which we are confined. It must be read once and again, entire, in order that it may be thoroughly understood, and its value justly appreciated.

A book distributor.—The duties of the missionaries confine them so closely at Beyrout, that they are compelled to employ one of their oldest and best instructed helpers, as a visitor and book distributor among the distant villages. His success is highly encouraging; he gains much useful information for the mission, explains the doctrines of the Bible, corrects misrepresentations, and preaches the gospel to attentive and unsuspicious hearers.

Mr. Bird's Letters.—Mr. B.'s letters to the Maronite bishop, are becoming more and more known, attract greater attention, and numerous enquiries are made after them, even from distant parts of the country. They are evidently opening many eyes on the errors of popery.

A priest's reason for not permitting the books of the mission to be read.—"I have read them, and know very well there is nothing bad in them; but I know also they are accused, and if I did not oblige my people to return the books or burn them, I should be quickly turned out of my place, and excommunicated." This was a final answer to all argument.

A priestly salutation.—"Up, up, and away from the place, thou dog of hell, and out of our sight, thou deceiver, hypocrite, son of the devil." Not all of the priests however, partake of this ferocious spirit. A very few appear friendly even, to the object of the distributor. One said, "Very well, my son, very well; your work is excellent and will do great good. Persevere, and never mind what the people say—Go on, and God be with you."

Two difficulties.—"Amongst this people, it is not at all a matter of course that a knowledge of the truth imposes any obligations to embrace and obey it." "On the other hand, you have done but a very small part of your work, when you have convinced them that their opinions are false." "What! give up the institutions of our fathers, merely because they are false! No such thing!"

Character of the Druzes.—During the war in the Houran, many Druze books were discovered, revealing their mysteries. Most of them are composed of vague and ridiculous conceits, or puerile stories. The evidence is strong, that they are in reality entire infidels, if not down right Atheists.

Favorable indications among the Druzes.—Some of them wish to place their sons in the mission seminary; others, and among them several sheikhs, have placed themselves under the instruction of the missionaries; several have declared their determination to become Christians at all events, though surrounded with the terrors of bitter persecution; and 14, large and small, have been baptized during the year, a number more are receiving instruction, preparatory to baptism.

Remark of a Roman Catholic doctor.—"The reason why the people are so much more conscientious and afraid to transgress against any command of the church, than to break the laws of God, is, that the priests will not pardon the former without imposing a fine in money. If a person tastes meat during a fast, he must pay for it; but if he tells a lie, or steals, or blasphemes God, he can receive absolution without dipping into his purse!"

Akkar.—This country, northeast of Tripoli is inhabited chiefly by Greek Christians and Ansareen, and is more open for the distribution of books than most others in Syria. The Greek bishop is a friendly man, and encourages the circulation of the word of God, and other good books.

Autioch.—This town has a population of nearly 9,000, and nearly all are Greek Christians or Ansareen. Around it, is an accessible population of not less than 50,000, of the same classes. A promising missionary field.

The Moslems.—Our tract distributor called at a Moslem village in Celo Syria, and the Moslems were so eager to get copies of the Proverbs of Solomon, that he could not get away from them, till every copy was gone." The Greek Christians too were very eager for books—and in a single day he distributed his whole load, to those only who gave evidence that they could read.

Haddet.—This is the village of Assad Shidnak, and here his family still resides. The Druzes here live in the very heart of Maronite fanaticism, and are watched by keen eyed and cruel hearted monks, who swarm in two or three convents on the neighboring hills. The ruling Emmeer is a rough, violent bigot.

Denatrus.—This devoted young Greek teacher is not tolerated any longer in preaching and praying with his scholars, nor in refining the Bible in his school. He cannot endure this state of trial, temptation, and vexation; and arrangements are made to take him into the service of the mission. His labors are now needed among the Druzes.

Andara.—The enquiring Druzes of this place have made arrangements with the people of several villages to unite together, and all declare themselves Christians at the same time, with the hope that when the Emmeer sees so many of them of one mind, he will not venture to execute those plans of cruel persecution, with which they are threatened.

Opposition.—Violent opposition is waking up, in consequence of the movement among the Druzes. The Emmeer has sent for the young sheikhs, and threatened them with the full measure of his wrath; and they are not a little alarmed, as well they may be!

Help.—Two missionaries are needed, who shall be entirely devoted to the Druzes. And these will need all the good native assistance which the Syrian mission can produce—and funds beside.

Communion season.—Nov. 11. Four persons were admitted to unite for the first time—one a Latin, one a Greek papist, and two were members of the Greek church. Some converted Jews were present also. The season formed a little epitome of heaven—Jews and Gentiles, from Europe, Asia and America, sitting down together.

Extent of the religious excitement.—It is not confined to the Druzes, but is felt by some of the nominally Christian sects also. Some members of these sects, it is hoped, have not only received theoretical knowledge, but spiritual life. Several papal priests, in different parts of the country, are so far enlightened, and evangelical in sentiment, and disgusted with popery, that they are very earnest in their desires to escape from its embraces.

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NESTORIANS IN PERSIA.

The Nestorians who have come, directly or indirectly under the influence of the mission, feel an increased confidence in the missionaries and their object. The nature of their work is now distinctly understood, and acknowledged to be, to "increase the doctrine of Christ among them," and not to disorganize their ecclesiastical relations.

The Ecclesiastics.—"It is exceedingly interesting to witness the spirit of enquiry and investigation among the ecclesiastics, and their readiness in general to be led by the simple Scriptures themselves."

Sabbath School.—At Geog Tapa a Sabbath School has been organized by Mr. Stocking. The business was opened with prayer by the bishop, Mr. Elias, and then the usual lesson for the second Sabbath of their fast was read, and carefully explained to the scholars. The answers returned by the scholars to the questions proposed to them, evinced considerable acquaintance with the Scriptures. Afterwards, the bishop expounded the "Beatitudes," evangelically and faithfully. The most profound attention was given by the 22 scholars and the 30 principal men of the village, who were present.

SOUTHERN AFRICA.

Port Natal, and vicinity.—The field of missionary labor is becoming wider and wider. At Unlazi, the mission buildings were not disturbed by the war that has now closed, and the injury done to the station by the Zulus was trifling. There are two encampments in the vicinity, containing about 300 people each; three others, at 20, 40, and 60 miles distance, respectively, the numbers occupying them not known. At the Umzimbo river, and at the Umzimbo river are many natives collected, and the latter is regarded as a very eligible site for a station. At the source of the Unkumazi river is a small tribe of 2,000, called Inlangani, who express a desire to have a missionary.

Dispositions of the natives.—They regard the missionary as their friend and protector. They have no superstitious notions and prejudices which would prevent their listening to his instructions. They have active and enquiring minds, and capacities for improvement equal to any people in the world. Schools may be established, and with the blessing of God, native agents may be trained up to assist in evangelizing the tribes around.

Prospects.—The Lord seems to be preparing the way for the return of his servants to the Zulu country; and if peace is maintained between Dingaan and the Boers, there will be nothing to hinder this, and they may enter the field with prospects much more favorable and encouraging than they have heretofore been.

MAHARATTA.

Ahmednuggur.—For two years past the missionaries have had public worship in their new chapel every Sabbath—congregations large—for several months a growing attention, and encouragements which were not expected. The native church consists of ten members; in general they have exhibited a very proper walk and conversation. The boarding school for boys is very flourishing—the number is sixty. Besides two common schools for girls, there is also a prosperous boarding school for them, which is removing the long established prejudices of the people against female education.

SANDWICH ISLANDS.

Lahaina.—Under date of Jan. 7, Mr. Baldwin states that another series of meetings has been held, and evidently blessed. "The meeting-house on the Sabbath for two months past has been excessively crowded, and many go away for want of admission;" still, above 2,000 may find room in the house. The native members of the church seem to be growing in grace; they hold on pleading with God, with a simplicity and earnestness that seems to know no limits.

Their whole souls are in the work. Religious knowledge is fast increasing. 92 have been received to the communion of this church since the revival began. "As yet, we have seen no reason to regret the reception of a single one of these." Verily, it is the Lord's doing, and marvellous in our eyes.

FROM JAMAICA.

At the concert of prayer in behalf of the oppressed, held in the Marlboro' Chapel in Boston, Monday evening, Sept. 30, some very interesting intelligence was communicated from Jamaica, in letters from Armenian missionaries there.

Rev. D. S. Ingraham writes to Rev. J. O. Beardslee, of Vernon, Ohio, under date of May 4, 1839, as follows: "God has been

Poetry.

THE USE OF FLOWERS.

BY MARY HOWITT.

God might have made the earth bring forth
Enough for grass and corn;
The oak-tree and the cedar tree,
Without a flower at all.
We might have had enough, enough
For every want of ours,
For luxury, medicine and toll,
And yet have had no flowers.
The air within the mountain mine
Requires room to grow;
Nor doth it need the lowly flower
To make the river flow.
The clouds might give abundant rain,
The night dew might fall;
And herbs, that keepeth life in man,
Might have drunk in them all.
Then wherefore, wherefore were they made,
All dyed with rainbow light—
All fashioned for supremest grace—
Up-springing day and night—
Springing in valleys green and low,
And on the mountains high,
Where no man passeth by?
Our outward life requires them not,
Then wherefore had they birth?
To minister delight to man—
To beautify the earth.
To comfort man—to whisper hope,
When'er his faith is dim,
For whom earth for the flowers
Will much more care for him.

TO A BIRD SINGING IN THE CITY.

From a volume of Poems just published by Mrs. FOLLEN.

Green, sweet bird, that melting note,
Why in the city dost thou stay?
Straining thy little throatful thro'
Spread out thy wings and fly away.
Here busy tumult thou wilt find,
And sounds remote from harmony;
The tinkling rill and whispering wind,
For thee were fitter company.
When every world with a wild
And heavenly thoughts the mind employ,
Thy tender song was meant to fill
The pulse that beats with alien joy.
But here, where discord reigns around,
'Tis to theaching, transient thrill,
A sweet but melancholy sound,
That makes it flutter to depart.
Although thou art a stranger here,
Far from thy native, fragrant grove,
Yet thy notes, so strong and clear,
Breathe forth light and happiness and love.
Teach me, sweet bird, thy tuneful art,
I would, like thee, find all things fair;
Like thee, with joyful, loving heart,
I would make music every where.

Cause of Freedom.

For the Boston Recorder.

SLAVEHOLDING MINISTERS.

MR. WILLIS.—I had hoped, that the gentle

punishment lately inflicted at Andover, upon
Slavery, in the person of Rev. C. C. Jones,
might without modification or hindrance, have
had its destined effect.

But the fact is, that Slavery here or how
we may, some one seems ever ready to dress
the wounds of the beast, and soothe his agonies
with some balmy consolations. Hence a late
writer in your columns seems a little disturbed
with the idea that the students should protest
to the Faculty, against a distinguished slaveholder
being named upon them as a preacher of
righteousness from God. He thinks they have
been unduly bold, have affected a wisdom
and piety superior to that of their teachers,
and without any have unfair and unjust
proposals.

If our system of Slavery is a violation of
well known every injunction in the decalogue,
which can be easily proved from the oppres-
sion of man on man.

If Mr. Jones' moral obtuseness has become
such, by contact with corruption, as to permit
him to vindicate the peculiar institution, as one
of righteousness and perpetuity, extending few
or no qualms of conscience, touching its evils
in connection with himself.

If his visit to this region was to give diffu-
sion to his sentiments, to brow beat and annu-
late abolitionists and set us all right to a man
—If he could felicitate himself with these
designs, speak of them with an air of triumph at
Saratoga, and at other public resorts.

If he is himself to be a Slaveholder of
of common magnitude—if his purse is lined
with gold, drawn out from a few exorbitant
backs, but from many—not from one planta-
tion but from two or more—

If this, or half this be true, I ask, are not
these students to be praised, I will not say for
their fealty towards Mr. Jones, but for the
gentle and Christian like manner, in which
they sought government, not to intrude as
obnoxious a preacher, upon their hallowed
services.

To object to a particular procedure is an
easy task—to point out a better is attended
usually with difficulty. What would your cor-
respondent have had then do? Perhaps he
would have had them absent themselves from
those religious services, where their ears must
be assailed by the tones of a slaveholder.

This would have been disobedience to govern-
ment and a violation of the express requisitions
of the Institution. Perhaps he will say, the
students should have gone again and again, as
often as required, have sat and taken it, have
said nothing and done nothing. He should
have known ere this, that Christian abolition-
ists, are not made up of seen material. They
can meet persecution in storms of fury, can
blend and die for the slave—but they cannot
sit in passive silence and wink at measures
which seem to connive at southern iniquity.

Pursuing such a course, those conscientious
students would have carried keen rebukes in
their bosoms till the day of their death. Nay,
the brick, cement and timbers of those noble
edifices in which they study, would have cried
out against them, and given them no repose.

An inference might be drawn from your cor-
respondent's remarks, that because students are
students, they have no right of remonstrance,
in reference to grievances which their teachers
may impose. If this is his idea, I might ask
him to point to any academy or college or
theological school or government, Turkey ex-
cepted, in which this right was not recognized?

In which too it is not often exercised? And
can he suppose the Institution at Andover an
exception? If he does, he mistakes the charac-
ter of that noble, private Seminary; for there,
are no chains, no hand cuffs, no manacles; for
there, I know from experience, you can breathe
the sweetest air of freedom if you choose. Let
not then, those resolutions, couched in lan-
guage so gentle and respectful, against an in-
sulting slaveholder, be regarded as the off-
spring of an imprudent zeal, of impetuosity
or vanity. Rather let us say of them, as a
pious layman, who aided by his prayers and
prayer, in giving existence to Amherst College
and of similar resolutions passed there, "Those
resolutions are just as they should be—they are
a thousand dollars—and the resolutions
passed at Andover are worth still more. I
am of this opinion—though I confess that col-
lars, are cheap things by which to estimat-
measures, designed to break every yoke, and
to let the oppressed go free. God grant that
protests of this kind, may not be needed in
our beloved seminaries; but so long as they
are, let our young men do their duty, and pos-
sibly which is not to be downhanded by
Slavery, will do them justice.

Miscellany.

From the Philadelphia North American.

LETTERS FROM THE WEST.—NO. XIV.

By Rev. Dr. HUMPHREY.

QUICK.—The springing up of this beautiful
town in half a dozen years, would astonish
any one who is not familiar with the magical
growth of every thing favorably located in the
West. It is ten miles above Marion
City, and is mostly situated on a high bluff, or
rather table land, which gives it a commanding
view of the river and of the Missouri bottoms
for a great distance. It looks more like a
New England village than any thing I have
seen west of the mountains; and indeed, well
it may, for I am told it is, to all intents and
purposes, a New England town. It is one of the
advanced posts of that hardy and enterpris-
ing people who are pushing on to the Rocky
Mountains, and will never rest satisfied till
they have dotted the shores of the broad
Pacific with towns and cities and a vast foreign
commerce.

In laying out the town plot, the proprietors
reserved a fine public square. They have
built all around it; and I presume it is now
safe from every encroachment, as after a
struggle, the new town house was driven back,
on to a line with the other buildings. But the
enterprising citizens of Quincy owe it to them-
selves, to carry out their good taste, by throw-
ing a handsome railing round it and adorning
it with shade trees. As the growth of this
town has been rapid, so are its prospects high-
ly flattering. The great rail road across the
State, through Jacksonville, Springfield, &c.,
terminates here. The city, with its vicinity,
making the distance through the bluff to the
margin of the river. When this road will be
completed is uncertain. The State, by pushing
her system of internal improvements too fast,
has put them all in jeopardy. The people are
disappointed, and their murmurs every day wax
louder and louder. The plan now is to call a
special session of the Legislature, and it is ex-
pected that the less important rail roads and
cannals, at least, will be suspended.

The Quincy House is one of the finest hotels

in the country. It astonishes one to see such
a building, and find such accommodations, in
a new town, so far up the Mississippi. It was
built by Mr. Tison, of Boston, at an expense
including the furniture, of \$100,000, and would
accommodate an entire regiment of infantry.

It is a capital recommendation. The fare
is excellent; and every thing is so quiet,
so orderly, so clean, so comfortable, that one
cannot help enjoying it highly, especially after
having been paroled and leached in the small,
filthy and oven-like bed rooms which you often
meet with in country taverns. If I must
give up one of the other, let me have a clean
and good and comfortable room; but the latter
is, that when you cannot get the latter, you
will seldom find the former. I was amused to
hear a gentleman say, who had been travelling
for a long time, and had encountered perils by
night as well as by day, that he could not help
lying in a good part of the time, while he
staid in Quincy, to enjoy the luxury of clean
linen.

The view from the balcony of the Quincy
House is exceedingly fine. On the left, is the
broad Mississippi, rolling majestically on, and
by a long and graceful curve, losing itself in
the tall forests that skirt its banks. On the right,
the same river coming down among the is-
lands, presenting several charming vistas of
water and prairie and woodland.

The Presbyterians, Methodists and Baptists
have flourishing congregations in Quincy.
There is also a small congregation of Germans,
and the Unitarians are making some efforts to
lay the foundation of a society. As might be
expected from such a population, the schools
are in a flourishing condition, and the cause of
temperance has a great many zealous advocates.

The lands in the vicinity of the town are
richly cultivated and highly productive.
Within a few miles, you have all the varieties
of flat and rolling prairie, thick timber land,
and fine oak openings. These last extend for
several miles on both sides of the stage road
to the Illinois river; there is a great deal of
very deep and black prairie, as you pass along.
The towns between Quincy and the river are
new and uninviting. Towards night you pass
through a dense and heavy forest, several miles
in breadth, with some few cleared spots, and
this you come on to a flat and wet prairie,
three or four miles over, and find yourself, late
and weary enough, in Meredosia, a miserable
village, on the east bank of the Illinois.

Yours, &c.

MY MOTHER'S GRAVE.

I remember vividly the circumstances of her
departure. Consumption had already done its
powerful work. Unlike many who are smitten
with this disease, she preferred to die in the
bosom of her family. Why should she, pierced
to the heart in her own thick, dark refuge in the
dewy glade, with some few flowers, and a
few drops of dew, to die in the arms of a
stranger, in a land of strangers, for health
—which is clean gone forever?

How many are thus yearly cut down in the
midst of their wanderings! In some desolate
chamber, they lie in the agonies of death. No
sister hand presses their brow; no familiar voice
whispers in the ear; no cherished friend per-
forms their funeral obsequies. Death is indeed
a dreary solitude, and the prospect, being without
its usual alleviations. It is a sweet consolation
to die at home.

Some pious fond breast the parting soul relieves,
On some pillow the closing eye requires;
Even from the tomb the voice of nature cries,
Even in our ashes live their precious remains.

There is something dreadful, yet beautiful in
consumption. It comes stealing on so softly and
so silently. It comes in the garb of mockery
and deception, and clothes its victims in beau-
tiful garments for the grave. The hectic flush,
the snowy brow, the brilliant eye; who could
believe that these were death's precursors, the
signs of the conqueror! It invests the patient
with a preternatural patience and peace, and
suffering, keeping alive, at the expense of her
best, the illusion of hope. Even in her
moments of keenest suffering, she looks forward
to days of returning happiness; and while the
worm is forever preying at the core, and her
slender form becomes each day more feeble and
minute, she has before her a gilded prospect,
and the mind and spirits are buoyant with the
thought, But when the final struggle has at last
commenced, how sublime is the spectacle! To
behold the immortal mind so calm, so tranquil,
and so triumphant, waxing brighter, while the
trembling which contains it is but a poor flesh-
less skeleton; to behold the eye beaming with
rediminished lustre toward the objects of its af-
fection, until the soul at last burning the charnel
vault which has too long confined it, takes on
a grand and glorious flight, and rises aloft and
glorious. The feather is untroubled by the breeze,
and the glass retains its polish; for dust has re-
turned to dust again, and the spirit unto God
who gave it.—Knickerbocker.

The Sandwich Island Looking Glass.

But it is true to advert to the other topic—the
state of religion generally throughout the islands.
I shall not attempt here to give you even an
outline of the almost unparalleled religious excite-
ment we have had in the islands during the past
eighteen months, though I confess that col-
lars, are cheap things by which to estimat-
measures, designed to break every yoke, and
to let the oppressed go free. God grant that
protests of this kind, may not be needed in
our beloved seminaries; but so long as they
are, let our young men do their duty, and pos-
sibly which is not to be downhanded by
Slavery, will do them justice.

BOSTON RECORD.

obtains a portion of the word of God. If he can
read, and seeks any real interest in the subject
of religion, he is not likely to rest until he has ob-
tained a copy of Matthew, Genesis, Romans, or
some other part in print; and when he obtains
either a part or the whole of the New Testa-
ment, he carries it with him wherever he goes,
even on a visit to his neighbor's house. And
while he carries his good book, he feels that he
bears the badge of a good man, a man who has
turned to good, or to righteousness. They may
while they are destitute, "How can a man see
without light? How can a man find the way
in the dark?"

A new and strange face appeared at my door
a few days ago and accosted me thus:—
"E Linakaika, he mamo Ruo in oe." [Arm-
strong, I have a thought for you.]

"Heha?" [What?]
"I ki mi nei au auuau non." [I have come
for a looking-glass for myself.]

"What do you want with a looking-glass?"
"Maheka au e i ki Akua, no au i ki
ia, ma ka pouli au i ki ki kama mawa." [I
wish to know God, I have not known him, I
have lived in darkness until now.]

"Well, have you anything to pay for the look-
ing-glass?"
"Au, a delo mi i ka mea ka pouli, no hiki
mai ka mi aku." [Yes, tell me what will answer,
and I can seek for it.]

"Have you any money? That is the best pay
for books."
"Aole no kala, he nina kala ole keia." [I
have no money, this is a moneyless land.]

"What then have you?"
"He pouli paha, he pouli paha he ka pouli
aia au e i ki ka mea ka pouli, no hiki
mai ka mi aku." [A pig, a turkey, a goat perhaps.]

"Very well, but I have no money to pay for
it. I gave him a neatly bound volume of the
New Testament and he went off well enough
pleased with his new 'looking-glass.'—Letter of
Richard Armstrong.

LEADS NOT INTO TEMPTATION.—Christ never
wittingly exposed himself to temptation. Pure
and simple, he came into the world to reveal to
us as he knew himself, he Jesus did not go of his
own choice into the wilderness to try his strength
against the tempter. Wherever that event is
mentioned, it is distinctly said, "He was led of
the spirit into the wilderness," an expression pecu-
liar to those passages, as if for purpose to distinguish
that act from every other of his life and show us
that he, even he, went not willingly to meet his
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